184 Regarding the sewing of the bride's upper garment to the
292 hat of the groom under a sarong at marriage, they said that
585 this was proper, and the old Sulewatang said that it had been
114 done to him when he was married. But evidently much of the
565 adat is not carried out for the ordinary folk. I get the idea more and more that Dutch ethnography is mainly concerned with the behavior of those in the upper classes, and little attention has been paid to the common man, to whom little in the way of elaborate ceremonialism happens. Thus the common man may have a wedding utterly unlike the brilliant ones described. I think I can see the basic fault in this class-stratified place.

372 As for fire eating and the fire eating dance, they say they
177 have never heard of it. Time and again they said that per-
764 haps such behavior took place in the mountains or a long
173 while ago but not here or now. Thus this place has lost much
184 *of the old and maybe I should have chosen Soppeng or a place* even more remote. But this is acculturation, and what happens here now will come there later. If I get a chance I must take a look or talk with people from remoter places. On my way down from Paloppo I saw things all over that looked more like my notes than what I see here in Watampone and in the village. When asked, they said that there were no buffalo kil-
771 lings at funerals, and said that such practices must have been
184 at least three hundred years ago. This was the time Moham-medans first came in to South Celebes, and evidently a date in their minds. The Sulewatang knew of tampakoro [small, playful, frizzly-haired, little devils or imps which are believed to do no evil of any consequence] and of La-Galigo [a Buginese mythical hero about whom there is a long heroic poem, the Sura La-Galigo], and the like. Most men, however, seem not to know anything about them. Thus there is a clear difference according to age. But everyone knew about saradasi (magic), and laughed when I said it. And so this lives on. When I mentioned rewata [Buginese term for God]and sumanga [semangat? 'soul'] and such spirit beliefs, the Sulewatang said that they existed only in the legends and stories today, for example, in fairy tales. But when I asked if perhaps some of the common folk did not still believe in these things, he was a little disturbed. He said that this still may be in the mountains. Thus this is a peculiar business and I am sure I touched spots that could bear deep research, for which I have no time.

000 For names and titles and functions of the Bone state officials (central) see my penciled notes [missing].